Bulletin

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National Catholic Educational Association

Fostering Vocations

NCEA Index—1948-49

November, 1949

UNIVERSITY OF MICHIGAN LIBRARIES

Published quarterly by the National Catholic Educational Association. Subscription price, $1.75 per year. Annual individual membership fee in the Association, including Bulletin, $3.00. Office of the Secretary General, 1312 Massachusetts Avenue, N. W., Washington 5, D. C. The National Catholic Educational Association Bulletin is indexed in *The Catholic Periodical Index*. Entered as second-class mail matter June 4, 1930, under the Act of Congress of July 16, 1894, at the post office at Washington, D. C. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized July 10, 1918.

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Vol. X

Bulletin

National Catholic Educational Association

An Integrated Plan for Fostering Vocations to the Priesthood and Religious Life

Rev. John H. Wilson, C.S.C.

Index of the National Catholic Educational Association Bulletin for 1948 and 1949

Vol. XLVI NOVEMBER, 1949 No. 2

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All who are interested in the welfare of Catholic educational work are invited to become members of the National Catholic Educational Association. It is the desire of the Executive Board that the membership be increased so that the organization may represent a powerful influence in favor of religious education in America.

Support: It has been the policy of the Association to raise no more money than is sufficient to meet the annual expenses. This amount has always been voluntarily forthcoming without effort, and the Association makes no special appeal for funds. In this way its work is limited to the subjects that are immediate to its purpose. The expenses of the Association are raised by the annual dues of the members, and by contributions from those who have taken a particular interest in the work. Membership dues, effective January 1, 1949, are as follows:

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AN INTEGRATED PLAN FOR FOSTERING VOCATIONS TO THE PRIESTHOOD AND RELIGIOUS LIFE

REV. JOHN H. WILSON, C. S. C.[1]

Foreword

The Vocation Institute, held at the University of Notre Dame in July, 1948, recommended that an attempt be made to formulate a Vocation Plan which might be adapted to varying circumstances should any diocese wish to use it in whole or in part. This was suggested to meet the need for effective action and as a result of the encouragement given to vocational work by His Holiness Pope Pius XII on the occasion of the formation of the Pontifical Society for Vocations. With this in view, therefore, the program for the 1949 Institute was planned.

From July 20th to 24th, 1949, at Notre Dame, under the patronage of His Excellency, the Most Rev. John F. Noll, D.D., Bishop of Fort Wayne, over 400 priests, Brothers and Sisters met to discuss and formulate such a plan. In addition to the priests and religious already at Notre Dame for the summer session, there were about 150 specially delegated for the occasion by chanceries or religious superiors. Besides Bishop Noll, the Most Rev. John G. Bennett, D.D., Bishop of Lafayette, Ind., and the Most Rev. Thomas J. McDonnell, D.D., of New York, National Director of the Society for the Propagation of the Faith and of the Missionary Union of the Clergy, were among the principal participants. There were representatives from 21 states, 42 dioceses, 16 orders of men, and over 60 of women.

A committee was appointed to put the plan into final form. The members of the committee were: the Rev. Thomas B. Finn, Covington, chairman; Rev. Christopher O'Toole, C. S. C., Notre Dame; Rev. John A. O'Brien, Notre Dame; Rev. Ferris J. Guay, Pittsburgh; Rev. Louis F. Miltenberger, Washington, D. C.; Rev. Elmer J. Grosser, Covington; Sister Agnes Cecile, C.S.C., St. Mary's College; Sister

M. Lucille, S.C., Nazareth, Ky.; Sister Loyola, O.S.F., Milwaukee; Sister Mary Augustine, Marist Missionary Sister, Framingham Centre, Mass.

The resulting plan represented the ideas, the actual vocational experience, the "know-how," of all these people, many of whom had been working in the field for many years. They were able to report on what had or had not worked in their own diocese or community.

All present were keenly aware that such a program could never pretend to be a panacea solving all vocation problems. Above all, it was emphasized that no "plan" could ever be a substitute for the integral Catholic parish and home life which must be always the basic source of vocations. This plan is merely one possible auxiliary of such integral Catholic living, helpful to meet modern conditions and new obstacles to religious vocation born of today's secularism and materialism.

After the Institute, the plan was mimeographed and sent to the participants for a final check. The bibliography, list of films, slides, etc., were compiled from the suggestions of those who took part in the Institute.

REV. JOHN H. WILSON *(For the Committee)*.

VOCATION PRAYERS

O God, Whose will it is that all men be saved and come to the knowledge of the truth: we beg You to send laborers into Your harvest and grant them to speak Your word with all confidence; that Your word may spread and be glorified, and that all people may know You, the only true God, and Him Whom You have sent, Jesus Christ Your Son, our Lord: Who lives and reigns with You world without end. Amen.

O Divine Jesus, Son of the Eternal Father and of Mary Immaculate, grant to our youth true generosity in following Thy call, and bestow on them the grace to persevere in overcoming all obstacles to their vocation. Give to parents, likewise, that faith, love and spirit of sacrifice which will in-

[1] Director of Vocations, Holy Cross Seminary, Notre Dame, Ind.

spire them to offer their children to God's service and to rejoice when a child of theirs is called to the religious life. Let Thy example and that of their Blessed Mother and St. Joseph encourage both children and parents, and let Thy grace sustain them. Amen.

O Mary, Queen of the clergy, pray for us; obtain for us many and holy priests.—An indulgence of 300 days.

O Lord, grant unto Thy Church saintly priests and fervent religious.—An indulgence of 300 days.

Send forth, O Lord, laborers into Thy harvest.—An indulgence of 500 days.

PART I. ORGANIZATION

I. The Most Rev. Bishop appoints a Diocesan Vocational Director or a committee with a chairman, or delegates responsibility for the program to the Propagation of the Faith Director or the Superintendent of Schools.

II. Committee

A. Membership

1. Chairman—Vocation Director
2. Members—a representative of each community in the diocese.
3. Executive committee—chosen from members.

B. Work of the committee: to reach and utilize the four "objects" of the plan (Youth, Priest, Brother/Sister, Family).

C. Means to be employed in accord with local circumstances:

1. Spiritual means—the committee
   a. Appoints prayers to be said at Mass, in schools, club meetings, homes.
   b. Encourages and helps communities to have Vocational Days of Recollection and Holy Hours, and arranges central, regional ones for smaller non-teaching communities—representatives and literature to be sent to these Days and Hours.

c. Arranges for appointment of competent spiritual directors for schools, Days of Recollection, counselling and talks at Vocation Centers (cf. Trenton Plan).

2. Talks
   a. Vocation talks in schools to be regulated by committee—number, type, by whom, when, etc.
      1. At time of talk questionnaires prepared by committee are distributed—follow up by personal interviews with interested young people.
   b. Speakers bureau to be organized—priests, Brothers/Sisters, laity — to talk to adult groups, Holy Name, Sodality, and other parish organizations.

3. Projects in schools and parishes
   a. Monthly or weekly—special prayers, talks, skits, literature.
   b. Yearly—central Holy Hour and Rally—at strategic points in diocese.
   c. Visits to novitiates, convents, orphanages, etc.

4. Clubs—Good Counsel, Little Flower, Don Bosco, etc.

5. Publicity
   a. Public relations—building up good will for Church, for the priesthood and religious life in general.
      1. News releases highlighting local and worldwide activities of native priests and religious to make the diocese conscious of its contribution to the work of the Church. A file in the central office would be required for this.
   b. "Advertising" the particular communities in the diocese.

c. Use of
   1. Press—Catholic and Secular—Parish Bulletin.
   2. Radio and Television.
   3. Literature, movies, slides, posters, Vocation newspapers.
   4. Bulletins to priests and religious — information on activities, projects, and progress of the diocesan program.

6. Efforts to raise funds
   a. To support the diocesan program.
   b. To finance needy candidates (cf. the work of "The Friends of Our Lady," Diocese of Pittsburgh).

PART II. OBJECT OF PROGRAM (PEOPLE TO BE REACHED)

I. Youth II. The Priest III. The Brother/Sister IV. The Family

I. Youth
   A. Prayer—Special Vocation Prayer daily, 3 Hail Marys, etc.
      1. In home.
      2. In school (including released time, Confraternity classes).
      3. In church—Mass, First Friday, etc.
      4. Pray for vocations in general to Church—pray for friends, schoolmates, classmates, self.
   B. Deepened spiritual life, the life of faith, through inculcation of:
      1. Personal devotion to Christ, Mary, the Saints, souls in purgatory, the Church.
      2. Awareness of Divine Indwelling and operation of grace through the Mass and the sacramental system.
      3. Unselfishness, spirit of sacrifice, obedience, purity, humility—the natural and supernatural virtues developed through prayer and good works.

4. Idea that Christian perfection is the perfection of charity.

C. Education concerning the awareness of choice of vocation: the signs, requirements, need, nobility, obstacles; the types of communities, their works, and the way of knowing God's will through individual's attraction to a definite community.

1. In school—(special emphasis during vocation month)

a. Religion course—emphasis on positive side of faith, vocation.

1. The religion course should be of *first importance* in the minds of faculty and students.

b. Talks by persons other than teacher

1. Diocesan priests from own parish or neighboring parish.

2. Community recruiters—the school's own community and others.

c. Personal vocational guidance on *all* states of life by competent spiritual directors, especially in high schools. Students should be made to feel free to go to *any priest* or teacher for advice.

d. Impress young people with the realization that the confessional is an appropriate place to receive guidance in the matter of vocation.

e. Clubs—formal and informal
For all interested even though not inclined to religious vocation for oneself. Moderator to be chosen by students. Clubs to be adapted to grade school, high school and college.

f. Essay assignments or contest
"What shall I be?" "Why I Would — Or Would Not—Want to Become a Priest, Brother, Sister?" "What Would I Like to Do *If* I Had a Religious Vocation?"

g. Literature, movies, slides, posters, television.
   1. Books, pamphlets, biographies, on general spiritual topics and vocations.

h. Retreat or Day of Recollection on Vocations.

i. Monthly or bi-monthly Holy Hour with opportunity for private consultation and direction on vocational matters.
   1. Voluntary
   2. To know *state of life.*

j. Question Box—especially during Vocation Month, Retreat.

2. Outside School
   a. Clubs, Sodality, C.S.M.C., and other organizations, to include treatment of vocations at least casually and indirectly.
   b. Personal contact with priests, Brothers and Sisters after school hours, picnics, outings.
   c. Visits to convents, novitiates, orphanages, hospitals, schools, etc.
   d. Seeking advice from pastor and other priests in or out of confession.

Both in and out of school young people must be encouraged to have a sense of responsibility toward each other and a reverence for priestly and religious vocation in order that they may:

1. Pray for each other.
2. Encourage and protect, rather than ridicule, the signs of vocation appearing in their companions.

II. The Priest—the key person in the fostering of vocation, whether acting as pastor, assistant, confessor, spiritual director, teacher, club director, etc.

A. Prayer—vocations, a daily intention in Mass, Office, and other prayers.

B. Deepened spiritual life—attracting youth by happiness evident in a life of service to Christ, Church, souls.

C. Education in seminary

1. Theology of vocation — signs, requirements, needs at home and abroad, how to direct likely candidates.
2. Conferences in Major Seminaries on the role of a confessor and spiritual director for religious—his qualifications and obligations.
3. Types of communities and their works.
4. Obligation to foster vocations to Brotherhood and Sisterhood—analogous to Canon 1353 and Priesthood.
5. Legitimate self-interest—as future pastors, their need for assistants, for Sisters and Brothers in schools, as parish visitors, etc.; cost of lay teachers.

D. The priest in various roles
   1. In pastoral duties
      a. Knowing families, observing and encouraging likely candidates.
      b. Knowing and making known the contribution —or lack of it—made by the families of the parish to the work of the Church through native priests and religious.
   2. In the Confessional
      a. See suggested technique in Sisters' Edition of Vocational Digest, 1945, and Proceedings of Sisters' Vocation Institute, Notre Dame.
      b. Get interested penitents to promise to see a priest for further spiritual guidance either in or out of confession. (It is helpful to have in each diocese a group of competent and interested priests who can act as spiritual directors and who will see to it that those interested will have contacted their pastors concerning their vocations.)
   3. As spiritual directors—at least part time—in schools
      a. Available for confessions, interviews, and counselling.

b. Tactfully approaching *all* students, at least in high school, concerning their vocation whether to religion or not.
c. Promoting state-of-life Holy Hours and Days of Recollection in accord with local circumstances.
d. Be unconnected with enforcement of discipline.

4. As preacher
   a. Occasional Sunday sermons. Sermon outlines on vocations to be provided by the office of the Diocesan Director of Vocations for all priests.
   b. Talks to parish groups—Sodality, Holy Name, K. of C., CYO, Catholic Action, 3rd Order, P.T.A., Altar and Rosary, etc.
   c. Interchange of pulpits and of speakers to parish groups.
   d. In preaching retreats, novenas, Days of Recollection, include talk on vocation.
5. As teacher
   a. By example.
   b. Integrate vocations into positive, spiritual, treatment of religion course, and indirectly into other courses where possible.

E. Miscellaneous
1. Looking for every opportunity to discover and foster vocations:
   a. By watching parish workers for generosity and helpfulness and sacrifice for others.
   b. By attending parish functions, picnics, sports, dances, meetings to show interest in youth.
2. In conversation with laity, especially youth, speak of fellow priests and religious with respect and charity, avoiding remarks that might be interpreted as belittling or derogatory.
3. As confessor and spiritual advisor to Sisters and Brothers, give time, care, charity, patience,

showing interest and desire to inspire courage and ideals in spiritual aspirations.

4. Sisters especially are already overburdened by school and extra-curricular duties and their spiritual exercise, and caution should be used in requesting further work, e.g., parochial duties that might easily be done by laity.

III. Brother/Sister

A. Special prayer—vocations in general and to own community a daily intention in Mass, Communion, other prayers.

B. Deepened spiritual life

1. To obtain God's grace of vocations for Church and Community.
2. Attracting others: young people and their parents.

C. Education of Brothers and Sisters themselves:

1. Theology of vocation: the signs and requirements.
2. Types of vocations and communities: active, contemplative, penitential.
3. Obligation prudently to seek and foster vocations, avoiding extremes of indifference and high pressure.
4. Learn to direct interested young people to a priest—pastor, confessor, or spiritual director.

D. In School

1. Teach by example—patience, availability and approachability, etc.—this is more important than all other means, save prayer alone.
2. Integrate vocations into religion course and other courses where possible.

E. Outside School

1. In clubs, sodalities, outings, all personal contacts with young people, be available and friendly, seeking the opportunity to mention vocations prudently.

2. In conversation show charity and justice toward all students, fellow religious, priests, other communities; avoid jealousy, favoritism, narrowness.

IV. The Family

A. Prayer

1. For vocations for the Church and in this family —for grace to know state-of-life for children.
2. Mass—Family Rosary—other common and individual prayers.

B. Deepened family spiritual life begetting the supernatural point of view toward vocation.

1. Cana and pre-Cana conferences and family retreats.
2. Renew spiritual atmosphere in home—statues, pictures, books, records, religious programs on radio, Enthronement of Sacred Heart.

C. Education

1. Signs, requirements, needs, types of vocation, parents' obligation to foster, dire results of insufficient vocations.
2. By means of Sunday and mission sermons, talks at clubs, literature and films.
3. Membership in Pontifical Society for Vocations and similar organizations.
4. Visits to novitiates, convents.
5. Vocational tridiums, Days of Recollection, for parents.

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of the

NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION BULLETIN

for

1948 and 1949

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My—May	N —November

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